Iniunctions

geuen by the Queenes
Maiestie.

B-5-30³

Anno Domini. 1559.

The first yere of the raigne of our Soueraigne Lady Queene Elizabeth.

Cum priuilegio Regiæ Maiestatis.

OMNIA DESVPER

R. I.

¶ Iniunctions geuen by the Queenes Maieſtie, aſwell to the Cleargie as to the Laitie of this Realme.

THE Queenes moſt royall Maieſtie, by the aduiſe of her moſt honorable counſayle, intendyng the aduaunce-ment of the true honor of almightie God, the ſuppreſſion of ſuperſtition through all her highneſſe Realme and dominions, & to plant true religion, to the extirpation of all hypocriſie, enormities, and abuſes (as to her duetie, appertayneth) doth miniſter vnto her louing ſubiectes theſe godly iniunctions hereafter folowyng. All whiche Iniunctions, her highneſſe wylleth and commaundeth her louing ſubiectes obediently to receaue, and truely to obſerue and keepe, euery man in their offices, degrees, and ſtates, as they wyll auoyde her highneſſe diſpleaſure, and the paynes of the ſame hereafter expreſſed.

(*)

THE first is. That all Deanes, Archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faythfullye kepe and obserue, & as farre as in them may lye, shall cause to be obserued and kept of other, all and singuler lawes and statutes made for the restoring to the Crowne the auncient iurisdiction ouer the state Ecclesiasticall, and abolishing of all forrayne power repugnaunt to the same. And furthermore all Ecclesiasticall persons hauing cure of soule, shall to the vttermost of their wit, knowledge, and learnyng, purely, sincerely, and without any colour or dissimulation, declare, manifest, & open, foure tymes euery yere at the least, in their Sermons and other Collations, that all vsurped and forrayne power, hauing no establishement nor grounde by the lawe of God, is for most iust causes taken away and abolished: and that therefore no maner of obedience or subiection within her highnesse Realmes and dominions, is due vnto any such forrayne power. And that the Queenes power within her Realmes and dominions, is the highest power vnder God, to whom all men within the same Realmes and dominions by Gods lawes owe most loyaltie and obedience, aboue

I Vsurped and forraine authoritie.

all other powers and potentates in earth.

Images. 2 Besides this, to thintent that all superstition and hypocrisie crept into diuers mens heartes may banishe away, they shal not set fooryth or extoll the dignitie of any images, reliques, or miracles, but declaring the abuse of the same, they shall teache that all goodnesse, healthy, and grace, ought to be both asked and loked for only of god, as of the very aucthour and geuer of the same, and of none other.

A Sermon euery moneth. 3 Item, that they the persons aboue rehearsed, shall preache in their Churches and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherin they shall purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of faith, as mercie and charitie, specially prescribed and commaunded in scripture: and that workes deuised by mans phantasies besides scripture, (as wandring of pilgrimages, setting vp of candels, praying vpon beades, or such like superstition) haue not onlye no promise of reward in scripture for doyng of them: but contrary wyse, great threatnynges and maledictions of God, for that they be thinges tending to idolatrie and superstition, which of all other offences God almightie doth most detest and abhorre, for that the same diminishe most his honour and glory.

Workes of fayth.

Workes of mans deuice.

Quarter Sermon or Homyly. 4 Item, that they the persons aboue rehearsed, shall preach in their owne persons, once in euery quarter of the yere at the least one Sermon, beyng licenced specially therevnto, as is specified hereafter:

hereafter: or els shall reade some Homyly prescribed to be vsed by the Queenes auctoritie, euery Sunday at the least, vnlesse some other preacher sufficientlye licenced, as hereafter chaunce to come to the parishe for the same purpose of preaching.

Item, that euery Holyday throughe the yere, when they haue no sermon, they shall immediatly after the Gospell, openly and playnely rehite to their parishioners in the pulpit; the Pater noster, the Crede, and the ten Commaundementes in englishe, to thintent the people may learne the same by heart, exhorting all parentes and householders to teache their chyldren and seruauntes the same, as they are bounde by the law of God and conscience to do. 5 The Pater noster, Crede, and ten Commaundementes.

Also that they shall prouide within three monethes next after this visitation, at the charges of the parishe, one booke of the whole Bible of the largest volume in englishe: and within one yti. monethes next after the sayde visitation, the Paraphrases of Erasmus also in englishe vppon the Gospelles, and the same set vp in some conuenient place within the said Churche that they haue cure of, where as their parishioners may most commodiously resort vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the Parson or proprietarie and parishioners borne by equall portions. And they shall discourage no man from the readyng of any part of the Bible eyther in Latine or in Englishe, but shall 6 The Bible and Paraphrases.

rather exhort euery person to reade the same with great humilitie and reuerence, as the very lyuely worde of God, and the speciall foode of mans soule, whiche all Christian persons are bounde to embrace, beleeue, and folowe, yf they looke to be saued: whereby they may the better knowe their duties to God, to their soueraigne Lady the Queene, & their neighbour, euer gentyly and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the reading thereof no man to reason or contende, but quietly to heare the reader.

Haunting of alehouses by Ecclesiasticall persons.

Also the sayde Ecclesiasticall persons, shall in no wyse at any vnlawful tyme, nor for any other cause then for their honest necessities, haunte or resort to any Tauernes or Alehouses. And after their meates they shall not geue them selues to drynkyng or ryot, spendyng their tyme idelly by day or by night, at dice, cardes, or tables playing, or any other vnlawfull game: but at all tymes as they shall haue leysure, they shall heare or reade somewhat of holy Scripture, or shall occupie them selues with some other honest studie or exercise, and that they alwayes do the thinges which appertayne to honestie, and endeuour to profite the common wealth, hauing alwaies in minde that they ought to excel al other in puritie of lyfe, and shoulde be examples to the people to lyue well and Christianly.

Preachers not licenced

Also, that they shall admit no man to preache within any their cures, but such as shal appeare vnto

vnto them to be sufficiently licenced therevnto by the Queenes Maiestie, or the Archbishop of Canterburie, or the Archbishop of Yorke, in eyther their prouinces, or the Bysshop of the Diocesse, or by the Queenes Maiesties visitors. And such as shalbe so licenced, they shall gladly receaue, to declare the worde of God at conuenient tymes, without any resistaunce or contradiction. And that no other be suffered to preache out of his owne cure or parishe, then suche as shalbe licenced, as is aboue expressed.

9 Letters of the worde.

Also, yf they do or shall knowe any man within their parishe, or els where, that is a letter of the worde of God to be read in Englyshe, or sincerely preached, or of the execution of these the Queenes Maiesties Iniunctions, or a fawter of any vsurped and forrayne power, nowe by the lawes of this Realme iustly reiected and taken away, they shall detect and present the same to the Queenes Maiestie, or to her counsayle, or to the Ordinarie, or to the Iustice of peace next adioyning.

Fauters of the vsurped power.

10 A Register.

Also, that the Parson, Vicar, or Curate, and parishioners of euery Parishe within this Realme, shall in their Churches and Chappels kepe one booke or register, wherein they shall wryte the day and yere of euery weddyng, Christening, and buryall, made within the parishe for their tyme, and so euery man succeadyng them lykewyse: and also therein shall

wryte

wryte euery persons name that shalbe so wedded, christened, and buryed. And for the safe keeping of the same booke, the parishe shalbe bounde to prouide of their common charges, one sure Coffer with two lockes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the wardens of euery paryshe Churche, or Chappell, wherein the sayde booke shalbe layde vp. Whiche booke they shall euery Sunday take foorth, and in the presence of the sayde wardens, or one of them, wryte and record in the same all the weddinges, Christeninges, and burialles, made the whole weke before: and that done, to lay vp the booke in the sayde Coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the fault thereof, shall forfaite to the sayde Churche. iii. s. iiii. d. to be employed the one halfe to the poore mens boxe of that parishe, the other halfe towardes the repayre of the Churche.

Distributiō of the fourthe part.

II Furthermore, because the goodes of the Churche are called the goods of the poore, and at these dayes nothing is lesse seene then the poore to be sustayned with the same: all Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanrie, not beyng resident vpon their benefices, whiche may dispende yerely twentie poundes or aboue, eyther within this Deanrie, or els where, shall distribute hereafter among their poore parishioners,

or

or other inhabitauntes there, in the presence of the Churchewardens or some other honest men of the parishe, the fourtie part of the fruites and reuenues of their sayde benefice, lest they be worthyly noted of ingratitude, which reseruyng so many partes to them selues, can not bouchsafe to impart the fourtie portion therof among the poore people of that parish, that is so fruitefull and profitable vnto them.

And to the intent that learned men may hereafter spring the more for the execution of the premisses, euery Parson, Vicar, Clarke, or beneficed man within this Deanry, hauing yerely to dispende in benefices and other promotions of the Churche an hundreth poundes, shall geue. iii. li. vi. s. viii. d. in exhibition to one scholler in any of the vniuersities, & for as many .C. li. more as he may dispende, to so many schollers more shall geue like exhibition in the vniuersitie of Oxford or Cambridge, or some gramer schoole, which after they haue profited in good learnyng, may be parteners of their patrones, cure, and charge, as well in preachyng, as otherwyse in execution of their offices, or may when nede shalbe otherwise profite the common weale with their counsayle and wysdome. 12 Exhibition for scholers.

Also that all Proprietaries, Parsons, Vicars, & Clarkes, hauing Churches, Chappels, or mansions within this Deanry, shall bestowe yerely hereafter vppon the same mansions or chaunselles of their Churches, beyng in decay, the fifth part of that their benefices, tyll they be fully re- 13 The. v. part for reparation.

payed, and shall alwayes keepe and mayntayne in good estate.

Reading of the Iniunctions.

14 Also that the sayde Parsons, Vicars, and Clarkes, shal once euery quarter of the yere reade these Iniunctions geuen vnto them, openly and deliberately before all their parishioners, at one tyme, or at two seuerall tymes in one day, to the intent that both they may be the better admonished of their duetie, and their sayde parishioners the more moued to folow the same for their part.

Payment of Tythes.

15 Also forasmuch as by lawes established, euery man is bound to pay his Tithes: no man shal by colour of duetie omitted by their Curats, deteine their Tithes, and so requite one wrong with a nother, or be his owne iudge: but shall truely pay the same, as he hath ben accustomed, to their Parsons, Vicars, and Curates, without any restraynt or diminution. And such lacke & default as they can iustly fynde in their Parsons and Curates, to call for reformation therof at their Ordinaries and other superiours, who vppon complaynt and due proffe therof shal reforme the same accordyngly.

The Newe Testament and Paraphrases.

16 Also that euery Parson, Vicar, Curate, and Stipendarie Priest, beyng vnder the degree of a maister of art, shal prouide and haue of his owne within three monethes after this visitation, the newe Testament both in Latine and in englishe, with Paraphrases vppon the same, conferring the one with the other. And the Bishoppes and other Ordinaries by them selues or their officers in their synodes and visitations, shall examine the

the sayde Ecclesiasticall persons, howe they haue profited in the study of holy Scripture.

17 Also, that the vice of dampnable dispayre may be clearely taken away, and that firme beliefe and stedfast hope may be surely conceaued of all their parishioners dyeng in any daunger, they shal learne and haue alwayes in a redinesse such comfortable places and sentences of Scripture, as do set foorth the mercie, benefites, and goodnesse of Almightie God towardes all penitent and beleiuyng persons, that they may at all times when necessitie shall require, promptly comfort their flocke with the lyuely worde of God, which is the only stay of mans conscience.

Comfortable sentences for the sicke.

18 Also to auoyde all contention and stryfe which heretofore hath risē among the Queenes Maesties subiectes in sundry places of her Realmes and dominions, by reason of fonde curtesie, and chalengyng of places in procession: and also that they may the more quietlye heare that whiche is sayde or song, to their edifiyng, they shall not from henceforth in anye parishe Churche, at any tyme vse any procession about the Churche or Churcheyarde, or other place, but immediatly before the tyme of Communion of the Sacrament, the Priestes with other of the Quyer, shall kneele in the middes of the Churche, and sing or say playnely and distinctlye the Letany which is set foorth in Englishe, with all the Suffrages folowyng, to thintent the people may heare & aunswere. And none other pro-

Procession to be left.

The Letanie.

cession or Letany to be had or vsed, but the sayde Letany in Englishe, addyng nothyng thereto, but as it is nowe appoynted. And in Cathedrall or Collegiat Churches, the same shalbe done in such places and in such sort, as our Commissioners in our visitation shall appoynt. And in the tyme of the Letany, of the Commō prayer, of the Sermon, and when the Priest readeth the scripture to the parishioners, no maner of persons, without a iust and vrgent cause, shall vse any walkyng in the Churche, ne shall depart out of the Churche: and all ryngyng and knollyng of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to be rong or knolled before the Sermon. But yet for the reteyning of the perambulation of the Circuites of parishes, they shall once in the yere at the time accustomed, with the Curate and the substancial men of the parishe, walke about their parishes as they were accustomed, and at their returne to the Churche, make their common prayers.

Let hearing of deuine seruice.

19 Prouided that the Curate in their sayde common perambulations, vsed heretofore in the dayes of Rogations, at certayne conuenient places, shall admonishe the people to geue thankes to God, in the beholdyng of Gods benefites, for thencrease and aboundaunce of his fruites vpon the face of the earth, with the sayng the .Ciii. Psalme: Benedic anima mea. &c. or such like. At which tyme also, the same Minister shal inculke these or such sentences: Cursed be he which tran-

Perambulation of Parishes.

slateth

slateth the boundes and dolles of his neighbour.
Or such other order of prayers, as shalbe hereafter appoynted.

Item, all the Queenes faithfull and louing subiectes, shall from henceforth celebrate and keepe their holydaye accordyng to Gods holye wyll and pleasure, that is, in hearyng the worde of God read and taught, in priuate and publique prayers, in knowledging their offences to God, and amendement of the same, in reconcilyng them selues charitablye to their neighbours where displeasure hath ben, in oftentimes receauyng the Communion of the very bodye and blood of Christe, in visiting of the poore and sicke, vsyng all soberneſſe and godly conuersation: yet notwithstandyng, all Parsons, Vicars, and Curates, shall teache and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their Common prayer, in the tyme of Haruest, labour vpon the holye and festiuall dayes, and saue that thing whiche God hath sent. And yf for any scrupulositie or grudge of conscience, men shoulde superstitiously abstayne from worckyng vpon those dayes: that then they should greeuously offende and displease God. 20 Spendyng all the holyday.

Also, forasmuche as variaunce and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Sauiour Christe, Curates shall in no wyse admit to the receauyng thereof, any of their cure and flocke, whiche be openlye 21 Open contenders to be reconciled openly.

knowen to lyue in sinne notorious without repentaunce, or who hath maliciously and openlye contended with his neighbour, vnlesse the same do first charitably and openly reconcile him selfe agayne, remitting all rancour and malice, whatsoeuer controuersie hath ben betweene them. And neuertheless, their iust titles and rightes they may charitably prosecute before suche as haue authoritie to heare the same.

Cõtemners of laudable ceremonies.

22 Also, that they shall instruct and teache in their cures, that no man ought obstinately and maliciously breake and violate the laudable Ceremonies of the Churche, commaunded by publique authoritie to be obserued.

The abolishement of thinges superstitious.

23 Also, that they shal take away, vtterly extinct and destroy all shrynes, coueryng of shrynes, all tables, candelsticks, tryndalles, and rolles of waxe, pictures, paynturynges, and all other monumentes of fayned miracles, pylgrimages, idolatrie, and superstition, so that there remayne no memory of ỹ same in walles, glasses, windowes, or els where within their Churches and houses, preseruing neuertheless or repayring both the walles and glasse windowes. And they shall exhort all their parishioners to do the lyke within their seuerall houses.

The Pulpit

24 And that the Churchwardens, at the common charge of the parishioners, in euery Church shall prouide a comely and honest Pulpit, to be set in a conuenient place within the same, and to be there seemely kept, for the preachyng of Gods worde.

Also,

Also, they shall prouide and haue within three 25
monethes after this visitation, a strong Chest, The Chest
with a hole in the vpper part thereof, to be pro- for the poore
uided at the cost and charge of the parish, hauing
three keyes, whereof one shal remayne in the cu-
stodye of the Parson, Vicar, or Curate, and the
other two in the custody of the Churchwardens,
or any other two honest men, to be appoynted by
the parishe from yere to yere. Whiche Chest, you
shall set and fasten in a most conuenient place,
to the intent the parishioners shoulde put into it
their oblations and almes for their poore neigh-
bours. And the Parson, Vicar, and Curate,
shall diligently from tyme to tyme, and specially
when men make their Testamentes, call vpon,
exhort, and moue their neighbours to conferre
and geue, as they may well spare, to the sayde
Chest, declaryng vnto them, whereas heretofore
they haue ben diligent to bestowe muche sub-
staunce otherwyse then God commaunded, vpon
pardons, pylgrimages, trentalles, deckyng of
images, offeryng of Candelles, geuing to Fry-
ers, and vpon other lyke blynde deuotions: they
ought at this tyme to be muche more redye to
helpe the poore and nedye, knowyng that to re-
lieue the poore, is a true worshipping of God
required earnestly vpon payne of euerlasting
dampnation, and that also whatsoeuer is geuen
for their comfort, is geuen to Christe him selfe,
and so is accepted of him, that he wyll merci-
fully rewarde the same with euerlasting lyfe.
The whiche almes and deuotion of the people,

The distribution of the almes.

the kepers of the keyes shall at tymes conuenient take out of the Chest, and distribute the same in the presence of the whole parishe, or sixe of them, to be truely and faythfully deliuered to their most nedy neighbours. And yf they be prouided for: then to the reparation of high wayes next adioyning, or to the poore people of suche parishes neare, as shalbe thought beste to the sayde kepers of the keyes. And also the money which ryseth of Fraternities, Guildes, and other stockes of the Churche (except by the Queenes Maiesties aucthoritie it be otherwyse appoynted) shalbe put into the sayde Chest, and conuerted to the sayd vse. And also the rentes of landes, the profite of cattel and money geuen or bequeathed to Obites and Diriges, or to the findyng of Torches, Lightes, Tapers, and Lampes, shalbe conuerted to the sayde vse: sauing that it shalbe lawfull for them to bestowe part of the sayde profites vpon the reparation of the said Church yf great neede require, and where as the parishe is very poore and not able otherwyse to repayre the same.

Symonie. 26

Also, to auoyde the detestable sinne of Symonie, because byeng and sellyng of Benefices is execrable before God: therefore all suche persons as bye any Benefices, or come to them by fraude or deceipt, shalbe depriued of such Benefices, and be made vnable at any tyme after to receaue any other spirituall promotion. And suche as do sell them, or by any colour do bestowe them for their owne gayne and profite, shall lose their

ryght

ryght and title of patronage, and presentment for that tyme, and the gyft thereof for that vacation, shall appertayne to the Queenes Maiestie.

27 Homylyes to be read.

Also, because through lacke of preachers in many places of the Queenes Realmes and dominions, the people continue in ignorance and blyndnesse, all Parsons, Vicars, and Curates, shal reade in their Churches euery Sunday, one of the Homylyes which are and shalbe set foorth for the same purpose by the Queenes auctoritie, in such sort as they shalbe appoynted to do in the preface of the same.

28 Contempt of Ministers

Also where as many indiscrete persons do at this day vncharitablye contempne and abuse Priestes and Ministers of the Churche, because some of them (hauing small learnyng) haue of long tyme fauoured fonde phantasies rather then Gods trueth: yet forasmuch as their office and function is appoynted of God, the Queenes Maiestie wylleth and chargeth all her louyng subiectes, that from henceforth they shall vse them charitably and reuerently for their office and ministration sake, and specially such as labour in the setting foorth of Gods holy worde.

29

Item, although there be no prohibition by the worde of God, nor any example of the primatiue Churche, but that the Priestes and Ministers of the Churche may lawfully for the auoydyng of fornication haue an honest and sober wyfe, and that for the same purpose the same was by acte of Parliament in the tyme of our deare brother kyng Edwarde the first made lawfull, whereupon a

vppon a great number of the Cleargie of this Realme were then maryed, and so yet continue. Yet because there hath growen offence, and some slaunder to the Churche, by lacke of discrete and sober behauiour in many ministers of the Churche, both in choosing of their wyues, and in vndiscrete liuing with them: the remedie whereof is necessary to be sought. It is thought therfore very necessary, that no maner of Priest or Deacon shal hereafter take to his wyfe any maner of woman, without the aduice and allowaunce first had vppon good examination by the Bysshop of the same Diocesse, and two Justices of the peace of the same Shyre, dwellyng next to the place where the same woman hath made her moste abode before her mariage, nor without the good wyll of the parentes of the saide woman, yf she haue any liuing, or two of the next of her kynsefolkes, or for lacke of knowledge of suche, of her maister or maistres where she serueth. And before he shalbe contracted in any place, he shall make a good and certayne proffe thereof to the minister, or to the congregation assembled for that purpose, whiche shalbe vpon some Holyday where diuers may be present. And yf any shall do otherwyse, that then they shall not be permitted to minister eyther the worde or the Sacramentes of the Churche, nor shalbe capable of any Ecclesiasticall benefice. And for the maner of mariages of any Bysshops, the same shalbe allowed and approued by the metropolitane of the prouince, and also by suche Commissioners as

the

the Quenes Maiestie shall thereunto appoynt. And yf any maister, or Deane, or any head of any Colledge, shall purpose to marry, the same shall not be allowed but by such to whom the visitation of the same doth properly belong, who shall in any wyse prouide that the same tende not to the hinderaunce of their house.

Of apparell of Ministers

Item, her maiestie beyng desirous to haue the Prelacie and Cleargie of this Realme to be had alwell in outwarde reuerence, as otherwise regarded for the worthynes of their ministeries, and thinking it necessarie to haue them knowen to the people in all places and assembles, both in the Churche and without, and therby to receaue the honour and estimation due to the speciall messengers and ministers of Almightie God: wylleth and commaundeth that all Archbishops and Bysshops, and all other that be called or admitted to preaching or ministery of the Sacramentes, or that be admitted into any vocation Ecclesiasticall, or into any societie of learnyng in eyther of the vniuersities, or els where: shall vse and weare such seemely habites, garmentes, and such square Cappes as were most commonlye and orderly receaued in the latter yere of the raigne of kyng Edwarde the sixt, not thereby meaning to attribute any holynesse or speciall worthynesse to the sayde garmentes, but as Saint Paul wryteth, Omnia decenter, & secundum ordinem fiant. i. Cor. 14. cap.

31 Item, that no man shall wylfully and obsti-
Hereties. nately defende or mayntayne any hereties, er-
rours, or false doctrine, contrary to the fayth of
Christe and his holy scripture.

32 Item, that no persons shall vse charmes, sor-
Charmers. cerie, enchauntmentes, witchcraftes, soothsay-
ing, or any lyke deuilishe deuice, nor shall resorte
at any tyme to the same for counsell or helpe.

33 Item, that no person shall, neglecting their
Absence frō owne parish Church, resort to any other Church
Common in tyme of Common prayer or preachyng, except
prayer. it be by the occasion of some extraordinarie Ser-
mon, in some parishe of the same towne.

34 Item, that no Inholders, or Alehouse kepers,
Inholders, shall vse to sell meate or drinke in the tyme of
& alehouses. common prayer, preachyng, readyng of the Ho-
mylyes or Scriptures.

35 Item, that no persons kepe in their houses a-
Images in ny abused images, tables, pictures, payntinges,
houses. and other monumentes of fayned miracles, pyl-
grymages, idolatrie, or superstition.

36 Item, that no man shall wyllyngly let or di-
Disturbers sturbe the preacher in tyme of his Sermon, or
of Sermons let or discourage any Curate or Minister to sing
or seruice. or say the deuine seruice now set forth, nor mocke
or iest at the Ministers of such seruice.

37 Item, that no man shall talke or reason of the
Rashe tal- holy Scriptures rashely or contentiously, nor
kers of mayntayne any false doctrine or errour, but shall
scripture. commune of the same when occasion is geuen,
reuerently, humbly, and in the feare of God, for
his comfort and better vnderstandyng.

Item

Item, that no man, woman, or chylde, shalbe otherwyse occupied in the tyme of the seruice, then in quiet attendaunce to heare, marke, and vnderstande that is read, preached, and ministred. 38 Attendaunt to the seruice.

Item, that euery schoolemaister and teacher shal teache the Grammer set foorth by kyng Henrye the eyght of noble memorie, and continued in the tyme of kyng Edwarde the sixt, and none other. 39 The Grammer of kyng Henry the eyght.

Item, that no man shall take vppon hym to teache, but suche as shalbe allowed by the Ordinarie, and founde meete, as well for his learnyng and dexteritie in teaching, as for sober and honest conuersation, and also for ryght vnderstandyng of Gods true religion. 40 Allowance of Schoolemaisters.

Item, that all teachers of chyldren, shall stirre and moue them to the loue and due reuerence of Gods true religion, nowe truely set foorth by publique authoritie. 41 Deutie of Schoolemaisters.

Item, that they shall accustome their schollers reuerently to learne suche sentences of Scriptures, as shalbe most expedient to induce them to all godlynesse. 42 Sentences of scripture for schollers

Item, forasmuch as in these latter dayes manye haue ben made Priestes, beyng chyldren, and otherwyse vtterly vnlearned, so that they coulde reade to say Mattens and Masse: the Ordinaries shall not admit any suche to any cure or spirituall function. 43 Vnlarned Priestes.

Item, euery Parson, Vicar, and Curate, shall vpon euery Holyday and euery seconde Sunday 44 The Cathechisme.

in the yere, heare and instruct all the youth of the parishe, for halfe an houre at the least before Euenyng prayer, in the ten Commaundementes, the Articles of the beliefe, and in the Lordes prayer, and diligently examine them, and teache the Cathechisme set forth in the booke of publique prayer.

45 The booke of the afflictions for religion.

Item, that the Ordinaries do exhibite vnto our visitours their bookes, or a true copie of the same, conteynyng the causes why any person was imprisoned, famished, or put to death, for religion.

46 Ouerseers for seruice on the Holy dayes.

Item, that in euery parishe, three or foure discrete men whiche tender Gods glorye and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the parishioners duely resort to their Churche, vppon all Sundayes and Holydayes, and there to continue the whole tyme of the godly seruice. And all such as shalbe founde slacke or negligent in resorting to the Churche, hauing no great nor vrgent cause of absence, they shall straightlye call vpon them, and after due monition, yf they amende not, they shal denounce them to the Ordinarie.

47 Inuentories of Churche goodes.

Item that the Churchewardens of euery parishe, shall deliuer vnto our visitours the Inuentories of vestmentes, copes, and other ornamentes, plate, bookes, and specially of Grayles, Couchers, Legendes, Processionalles, Hymnalles, Manuelles, Portuesses, and such lyke appertayning to their Churche.

Item,

Item, that weekely vppon wedneſdayes and frydayes, not beyng Holydayes, the Curate at the accuſtomed houres of ſeruice ſhall reſort to Churche, and cauſe warning to be geuen to the people by knollyng of a bell, and ſay the Letanie and prayers. 48 Seruice on Wednesdayes and Frydayes.

Item, becauſe in diuers Collegiate, and alſo ſome pariſhe Churches, heretofore there hath ben liuinges appoynted for the mayntenaunce of men and chyldren, to vſe ſinging in the Churche, by meanes whereof the lawdable ſcience of muſicke hath ben had in eſtimation, and preſerued in knowledge: the Queenes Maieſtie neither meanyng in any wyſe the decaye of any thing that myght conueniently tende to the vſe and continuaunce of the ſayde ſcience, neither to haue the ſame in any part ſo abuſed in the Churche, that thereby the common prayer ſhoulde be the worſe vnderſtande of the hearers: wylleth and commaundeth, that firſt no alteration be made of ſuche aſſignementes of lyuyng, as heretofore hath ben appoynted to the vſe of ſinging or muſicke in the Churche, but that the ſame ſo remayne. And that there be a modeſt and diſtinct ſong, ſo vſed in all partes of the common prayers in the Churche, that the ſame may be as playnely vnderſtanded, as yf it were read without ſinging, and yet neuertheleſſe, for the comforting of ſuche as delight in muſicke, it may be permitted that in the begynnyng, or in the ende of common prayers, eyther at morning or euenyng, there may be ſong an Himne, 49 Continuaunce of ſinging in the Churche.

or such lyke song, to the prayse of Almightie God, in the best sort of melodie and musicke that may be conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceaued.

50 Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discorde amonges the people, & thereupon slaunderous wordes and raylinges, whereby charitie the knot of all Christian societie is loosed: the Queenes Maiestie being most desirous of all other earthly thinges, that her people shoulde lyue in charitie both towardes God and man, and therein abounde in good workes: willeth and straightly commaundeth all maner her subiectes to forbeare al vayne and contentious disputations in matters of religion, and not to vse in dispite or rebuke of any person these contuitious wordes, papist, or papisticall hereticke, scismaticke, or sacramentarie, or any such lyke wordes of reproche. But yf any maner of person shall deserue the accusation of any such, that first he be charitably admonished thereof: and if that shall not amende hym, then to denounce the offendours to the Ordinarie, or to some higher power hauing auctoritie to correct the same.

Agaynst slaunderous & infamous wordes.

51 Item, because there is a great abuse in the printers of bookes, which for couetousnesse chiefly regard not what they print, so they may haue gayne, whereby aryseth great disorder by publication of vnfruitfull, vayne, and infamous bookes

Against heretical & seditious bokes

bookes & papers: the Queenes Maiestie straitlye chargeth and commaundeth, that no maner of person shal prynt any maner of booke or paper, of what sort, nature, or in what language soeuer it be, excepte the same be first licensed by her Maiestie by expresse wordes in wryting, or by .vi. of her priuie counsell: or be perused and licensed by the Archbishops of Canterbury and Yorke, the Bishop of London, the Chauncelours of both vniuersities, the Bishop beyng Ordinary, & the Archdeacon also of the place where any suche shalbe printed, or by two of them, whereof the ordinarie of the place to be alwayes one. And that the names of such as shall alowe the same, to be added in the ende of euery such worke, for a testimonie of the alowaunce thereof. And because many pamphletes, playes, and balettes, be oftentymes printed, wherin regarde would be had that nothing therein should be eyther hereticall, seditious, or vnseemely for Christian eares: her Maiestie likewise commaundeth, that no maner of person shall enterprise to prynt any suche, excepte the same be to him licensed by such her Maiesties Commissioners, or three of them, as be appoynted in the Citie of London, to heare and determine diuers causes ecclesiasticall, tendyng to the execution of certayne statutes, made the last Parliament for vniformitie of order in religion. And yf any shall sell or vtter any maner of bookes or papers, beyng not licenced as is aboue sayde: that the same partie shalbe punished by order of the sayde Commissioners, as to the

qualitie of the fault shalbe thought meete. And touchyng all other bookes of matters of religion, or policie, or gouernaunce, that hath ben printed eyther on this side the seas, or on the other side, because the diuersitie of them is great, and that there needeth good consideration to be had of the particularities thereof: her maiestie referreth the prohibition or permission thereof, to thorder which her saide Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche her maiestie straightly commaundeth all maner her Subiectes, and specially the wardens and companye of Stacioners, to be obedient.

Prouided, that these orders do not extende to any prophane aucthours and workes in any languag, that hath ben heretofore commonly receaued or allowed in any the vniuersities or scooles: but the same may be printed and vsed, as by good order they were accustomed.

Reuerence at prayers.

52 Item, although Almightie God is at al tymes to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of Common prayer the same is most to be regarded. Therefore, it is to be necessarylye receaued, that in tyme of the Letanie and of all other Collectes and common supplications to Almightie God, all maner of people shal deuoutly and humbly kneele vpon their knees, and geue eare thereVnto. And that whensoeuer the name of Iesus shalbe in any lesson, Sermon, or other wyse in the Churche pronounced, that due reuerence be made

Honour to the name of Iesus.

made of all persons young and olde, with lowlynesse of curtesie, and vncouering of heades of the men kynde, as therunto doth necessaryly belong, and heretofore hath ben accustomed.

Item, that all Ministers and readers of publique prayers, Chapiters, and Homylees, shalbe charged to reade leysurely, playnely, and distinctlye, and also such as are but meane readers, shall peruse ouer before once or twyse the Chapters and Homylees, to thintent they may reade to the better vnderstandyng of the people, and the more encouragement to godlynesse. 53 Curates to reade distinctly.

An admonition to simple men, deceaued by malicious.

THe Queenes Maiestie being informed that in certayne places of this Realme, sundry of her natiue Subiectes, being called to Ecclesiastical ministerie in the Churche, be by sinister perswasion & peruerse construction, induced to finde some scruple in the fourme of an othe, which by an act of the last Parliament is prescribed to be required of diuers persõs, for the recognition of their allegiaunce to her maiestie, which certaynely neither was euer meant, ne by any equitie of wordes or good sense can be thereof gathered: woulde that all her louyng Subiectes should vnderstand, that nothyng was, is, or shalbe

ment or intended by the same oth, to haue any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the most noble kynges of famous memorie kyng Henry the eyght her Maiesties father, or kyng Edward the .vi. her Maiesties brother.

And further her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to suche peruerse & malicious persons, which most sinisterly and maliciously labour to notifie to her louyng subiectes, howe by the wordes of the sayde othe, it may be collected that the kynges or Queenes of this Realme, possessours of the crowne, may chalenge aucthoritie and power of ministerie of diuine offices in the Churche, wherein her sayde subiectes be much abused by suche euyll disposed persons. For certaynely her Maiestie neyther doth, ne euer will chalenge any other aucthoritie, then that was chalenged and lately vsed by the sayde noble kynges of famous memorie, king Henry the .viii. and kyng Edwarde the .vi. which is and was of auncient tyme due to the Imperiall crowne of this Realme: that is, vnder God to haue the soueraintie and rule ouer all maner persons borne within these her Realmes, dominions, and countreys, of what estate, eyther ecclesiasticall or temperall soeuer they be, so as no other forrayne power shall or ought to haue any superioritie ouer them. And yf any person that hath cõceaued any other sense of the fourme of the sayde othe, shall accept the same othe with this interpretation, sense, or meanyng, her Maiestie

ieſtie is well pleaſed to accept euery ſuche in that behalfe as her good and obedient ſubiectes, and ſhall acquite them of all maner penalties conteyned in the ſayde act, againſt ſuch as ſhall peremptorily or obſtinately refuſe to take the ſame othe.

¶ For the Tables in the Churche.

Heras her Maieſtie vnderſtandeth that in many and ſundry partes of the Realme, the aulters of the Churches be remoued, & Tables placed for miniſtration of the holy Sacramente, accordyng to the fourme of the lawe therefore prouided. And in ſome other places the aulters be not yet remoued, vppon opinion conceaued of ſome other order therein to be taken by her Maieſties viſitours. In the order wherof, ſauyng for an vniformitie, there ſeemeth no matter of great moment, ſo that the Sacrament be duely and reuerently miniſtred. Yet for obſeruation of one vniformitie throughe the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordered that no aulter be taken downe, but by ouerſyght of the Curate of the

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered maner to be vsed. And that the holy Table in euery Churche be decently made, and set in the place where the aulter stoode, and there commonly couered as therto belongeth, and as shalbe appoynted by the visitours, and so to stand, sauing when the Communion of the Sacrament is to be distributed, at whiche tyme the same shalbe so placed in good sort within the Chauncell, as wherby the minister may be more conueniently heard of the Communicantes in his prayer and ministration, and the Communicantes also more conueniently and in more number Communicate with the sayde minister. And after the Communion done, from tyme to tyme the same holy Table to be placed where it stoode before.

The Sacramentall bread.

Item, where also it was in the tyme of kyng Edward the .vi. vsed to haue the Sacramentall bread of common fine bread: it is ordered for the more reuerence to be geuen to these holy mysteries, beyng the Sacramentes of the body and blood of our Sauiour Iesus Christe, that the same Sacramentall bread be made and fourmed playne, without any figure therupon, of the same fineneſſe and fashion rounde, though somewhat bigger in compasse and thicknesse, as the vsuall bread and water, heretofore named singing cakes, whiche serued for the vse of the priuate masse.

¶ *The fourme of bidding the prayers to* be vſed generally in this vniforme ſort.

E ſhall pray for Chriſtes holy Catholique Church, that is, for the whole congregation of Chriſtian people, diſperſed throughout the whole world, and ſpecially for the Churche of Englande and Irelande. And herein I require you moſt ſpecially to pray for the Queenes moſt excellent maieſtie our Soueraigne Lady Elizabeth, Queene of Englande, Fraunce, and Irelande, defendour of the fayth, and ſupreme gouernour of this Realme, aſwell in cauſes Eccleſiaſticall as Temporall.

You ſhall alſo pray for the miniſters of Gods holy worde & Sacramentes, aſwel Archbiſhops and Biſhops, as other Paſtours and Curates.

You ſhall alſo pray for the Queenes moſte honorable Counſel, and for all the nobilitie of this Realme, that all and euery of theſe in their calyng, maye ſerue truely and payneſully, to the glorie of God, and edifying of his people, remembryng the accompt that they muſt make.

Alſo, you ſhal pray for the whole Commons of this Realme, that they may lyue in true fayth and feare of God, in humble obedience and brotherly charitie one to another.

Finally, let vs prayſe god for al thoſe which are departed out of this lyfe in the fayth of Chriſte,

and pray vnto God that we may haue grace so to direct our liues after their good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe euerlasting.

And this done, shewe the holy dayes and fasting dayes.

ALl whiche and singuler Iniunctions, the Queenes Maiestie ministreth vnto her clergie, and to all other her louing subiectes, strayghtly charging and commaundyng them to obserue and kepe the same, vppon payne of depriuation, sequestration of fruites and benefices, suspention, excommunication, and suche other coertion, as to Ordinaries or other hauing Ecclesiasticall iurisdiction, whom her maiestie hath appoynted or shall appoynt for the due execution of the same, shalbe seene conuenient: Charging and commaundyng them to see these Iniunctions obserued and kept of all persons being vnder their iurisdiction, as they wyll aunswere to her maiestie for the contrary. And her highnesse pleasure is, that euery Iustice of peace, being required, shall assist the ordinaries and euery of them, for the due execution of the sayde Iniunctions.

FINIS.